

## Kánara Artisans.

Chapter III.  
Population.  
CRAFTSMEN.

| CASTE.                    | STRENGTH. |          |        | CASTE.                | STRENGTH. |          |        |
|---------------------------|-----------|----------|--------|-----------------------|-----------|----------|--------|
|                           | Males.    | Females. | Total. |                       | Males.    | Females. | Total. |
| Sonárs ... ..             | 5020      | 5138     | 10,158 | Shimpis ... ..        | 343       | 230      | 628    |
| Aksális ... ..            | ...       | ...      | 200    | Kannad Kumbárs ... .. | ...       | ...      | 1500   |
| Golak Sonárs ... ..       | ...       | ...      | ...    | Konkani " ... ..      | ...       | ...      | 600    |
| Kásárs ... ..             | 74        | 36       | 130    | Lingáyats " ... ..    | ...       | ...      | 500    |
| Badiges ... ..            | ...       | ...      | 6563   | Bogárs ... ..         | ...       | ...      | 15     |
| Sutárs ... ..             | 1729      | 1491     | 3220   | Gaundis ... ..        | ...       | ...      | 89     |
| Lohárs or A'charis ... .. | 428       | 406      | 834    | Kallukutigs ... ..    | ...       | ...      | 100    |
| Gudigárs ... ..           | 190       | 190      | 380    |                       |           |          |        |
| Jingárs ... ..            | 16        | 14       | 30     | Total ... ..          | ...       | ...      | 24,942 |

**Sonárs** or **GOLDSMITHS**, numbering 10,158 of whom 5020 are males and 5138 females, are found in small numbers in almost all towns and large villages. They are said to have come from Goa on its conquest by the Portuguese in 1510. Like **Kásárs** or brass-smiths, **Badiges** or carpenters, **Lohárs** or iron workers, **Gudigárs** or carvers, and **Aksális** or goldsmiths, they are called **Pa'ñcháls** and take the word *shet* after their names.<sup>1</sup> They also call themselves **Daivadnya Bráhmans** or astrologers from the Sanskrit *daiv* fate and *dnya* to know. The names in ordinary use among men are, **Jattaishet**, **Bhikárshet**, **Raulshet**, **Rámshet**, **Rámchandrashet**, **Subráyshet**, **Krishnashet**, **Manjanáthshet**, **Ganpaishet**, **Sukdashet**, **Apshet**, **Anantshet**, and **Venkappashet**; and among women, **Nágma**, **Subbamma**, **Rukmini**, **Shivamma**, **Lakshmi**, **Durgamma**, **Sántamma**, **Mhálna**, and **Párvati**. They are said to belong to the **Vatsa**, **Kaundanya**, **Vishvámitra**, **Bháradváj**, and **Kaushik gotras** or family stocks. Almost all their surnames are place names, such as **Kumtekár**, **Haldipurkár**, and **Karkekár**, all in **Kánara**. They still marry with those of their class who remained in Goa. They are middle-sized, fair, and delicate, and speak a somewhat peculiar Konkani, using *z* instead of *j*. They live in one-storied houses with mud walls and tiled or thatched roofs with verandas and front yards. Their every-day food is rice and fish, except on full-moons, new-moons, and other fast days. They eat no animal food but fish, and drink no liquor though some smoke hemp or *bháng*. They are extremely fond of fish and are good cooks and moderate eaters. Both men and women dress like **Konkanasth Bráhmans**. They are sober and thrifty, but quarrelsome and proverbially skilful cheats. They mix copper with gold; they imbed pieces of copper in what are professed to be solid gold ornaments; they line hollow ornaments with layers of sand or of wax. They have also a bad name for receiving and melting stolen ornaments. They work in silver and gold. They do not bind themselves as apprentices but between eight and ten begin to work under their father or some other relation. Their charges for making silver and gold ornaments vary from 2s. to 8s. (Re. 1-Rs. 4) the *tola* of  $\frac{1}{16}$ ths of an ounce for superior workmanship and from 3d. to 6d. (2-4 as.) for ordinary workmanship. An honest goldsmith earns 1s. to 3s. (8 ans.-Rs. 1½) a day. Women do nothing but house work. Their calling is well paid and their work is steady. They are a well-to-do and rising class, many owning

*Sonárs or  
Pañcháls.*

<sup>1</sup> *Shet* in Sanskrit *shresthi* as if His Excellency.

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## Sondrs.

land which they rent to husbandmen. They claim to be Bráhmans but other Bráhmans rank them as Páñchál Shudras and hate them. They claim to be superior to Konkanigs or Sásashtakárs whom they regard as Mogers or fishermen, and call them *nindiks* or scoffers. So keen is the rivalry between the two classes that the Sásashtakárs till lately did not allow Páñchál processions to pass through their streets. Even now fear of the police alone keeps the peace. A tradition says that a father had two sons who would not agree. After trying to reconcile them the father determined to end the feud by dividing the family property between them. Unseen by his sons he put all the provisions in one box and all the gold and silver in another. He asked his sons to choose each a box. The brother who got the provision box was told by his father to live by trading, and the other brother by making ornaments. They rise early and at once begin to work. After working till ten, they bathe in warm water and breakfast on rice gruel, and soon after dine on cooked rice strained dry with curry. They work till sunset and sup about eight. A family of five spends about 14s. (Rs. 7) a month. Their family gods and goddesses are Mhálsa, Shántádurga of Kavle, whose original temple is at Mádadol, and Mangesh of Mangeshi eighteen miles from Panjim in Goa. They also worship the ordinary Bráhman and village deities and keep local holidays. They are Vaishnavs and have as their religious Teacher Vyásráj Svámi, the head of the Vaishnav monastery of Udipi in South Kánara. They pay him large sums which are called *gurukánike* or presents to the Teacher, and in return have their breasts and shoulders marked with hot metal seals bearing Vishnú's signs, the *shankha* or conch, the *chakra* or disc, the *gada* or mace, and the *padma* or lotus. They make pilgrimages to Benares, Tirupati, Dharmasthal, Pandharpur, and Rámeshvar. Their boys are girt with the sacred thread between eight and twelve, and their girls are married before ten. When a girl comes of age the puberty ceremony is performed. They are isolated in the matter of food; they eat with no other caste, and all other castes refuse to take food cooked by them. They shave their widows' heads and do not allow them to marry. In Goa and Kárwár they have family priests or *purohīts* of their own caste; in other places they employ Havig or Karháda Bráhmans and show them much reverence. Social disputes are enquired into and reported to their Teacher whose decisions are final and enforced under loss of caste. Most are illiterate, but some teach their boys to read and write Kánarese or Maráthi.

## Akshalis.

**Aksalis** or GOLDSMITHS, numbering about 200, are found above the Sahyádris in Sirsi, Haliyál, and Mundgod. They are said to

<sup>1</sup> The Páñcháls are a widespread and a peculiar class. Their notable Bráhman hatred makes them leaders of the left-hand or anti-Bráhman castes of South India. The name Páñchál is generally derived from *páñch chál* five crafts, though in detail the crafts come to be six or seven instead of five. Sir W. Elliot (Jour. Ethn. Soc. Lond. New Series, I. 111) has shewn reasons for believing that the Páñcháls are a relic of the Buddhists. If this is so their name may be a changed form of Páñchsil, the followers of the Five Rules, an old name for Buddhists. Besides by Sir Walter Elliot accounts of the Karnatak Páñcháls are given by Buchanan, Mysor I. 78, 251, II. 270, 476; and Mr. Rice, Mysor I. 343, III. 211.

have come from Shikárpur in north-west Maisur about a hundred years ago. Like Sonárs they are called Páncháls and take the word *shet* after their names. The names in common use among men, like those in use among Banjigs, are Irappa, Kalvirappa, Irbhadrappa, Rudrappa, and Puttappa; and among women, Iramma, Nágaamma, and Gauramma. Persons belonging to the same family stock and near relations do not intermarry. Their parent stock is said to be the Maisur Aksális, but they have lost all connection with Maisur. They are divided into two classes, Aksális or goldsmiths, and Kanchugárs or braziers, who eat together but do not intermarry. The Aksális work in gold and silver, and the Kanchugárs in brass copper and other inferior metals. They claim superiority over the coast Sonárs and do not associate with them. The men are generally middle-sized, slender, and weak but active, and dark. The women are below middle size, slender, somewhat fairer than the men, and regular featured. They speak a sing-song Kánarese like Banjigs, and there is a small mixture of Maráthi. They live in houses like Banjig houses, but smaller, low but fairly clean with tiled roofs and front yards. They have stools, wooden cots without rattans, brass and copper pots, brass lamps, and wooden boxes. They do not whitewash their houses, but use cowdung. Their ordinary food is rice, *rági*, pulse, curry, and *chatni*. They eat no flesh and drink no liquor and are good cooks and moderate eaters. They dress like Havig Bráhmans the women passing the skirt of the robe back between the feet. Their jewels are the same as those worn by Banjigs. They are hardworking, sober, and frugal, but untrustworthy and dishonest like the coast Sonárs. They work in gold and silver like the coast Sonárs and are skilful workmen. The Kanchugárs work in copper and brass. The women do nothing but house work. They do not bind themselves as apprentices, but begin under their father or some other relation. Their daily earnings vary from 1s. 6d. to 2s. (12 *ans.* - Re. 1). They are well-to-do and prosperous, and a few own land. They rank with coast Sonárs but neither eat nor marry with them. Their daily life is the same as that of the Sonárs. They take three meals a day, rice gruel in the morning, dinner at noon, and supper at sunset. The women cook and look after the children. A family of five spends about 16s. (Rs. 8) a month. They are religious, observing all local holidays and worshipping the ordinary deities. Their family goddess is Kálamma of Bednur and Rattalli Rudra of Dhárwár. They have caste priests of their own, but they respect Bráhmans. The well-to-do make pilgrimages to the shrines of their family gods and to Tirupati, Benares, and other holy places. They are Vaishnavs by sect, but have no spiritual head. They believe in witchcraft and soothsaying and are careful to keep the sixteen ceremonies or *saunskárs* after the Bráhmanical ritual. They wear the sacred thread like Sonárs, and marry their girls before they come of age. Widows are not allowed to marry, but unlike Sonárs they do not shave their widows' heads. Polygamy is allowed and practised. The *satti* ceremony is performed on the sixth day after a birth, and the child is named and cradled on the eleventh day. Boys are girt with the sacred thread at the age of seven. They are careful to

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keep the ordinary ceremonies observed by Havig Bráhmans at marriage, puberty, pregnancy, child-birth, and death. They burn their dead and mourn ten days during which as well as for ten days after a birth, they consider themselves impure. Social disputes are enquired into and settled at caste meetings under the presidency of one of the elders. They have no headmen. Some can read and write Kánarese and they have begun to send their boys to school. They do not take to new pursuits.

*Golak Sonárs.*

**Golak Sona'rs** are found in considerable numbers near Sonda in Sirsi. Like Golak Bráhmans, who are said to be descended from Bráhma widows, these are the offspring of Sonár widows. The men are middle-sized fair and well-featured, and the women delicately made. They speak Kánarese. They live in one-storied houses with mud walls and tiled or thatched roofs. Their diet does not differ from that of the Aksális or Kánarese goldsmiths. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe hanging like a petticoat and a bodice with a back and short sleeves. They are quiet, hardworking, and thrifty, but have a poor name for honesty. They earn their living as goldsmiths. They are well-to-do and as a class are free from debt. They rank above the Padiyárs or Kánarese prostitutes. Their daily life does not differ from that of Aksális, and like them a family of five spends about 16s. (Rs. 8) a month. Their religious observances do not differ from those of the Aksális, and their religious Teacher is the head of the Vaishnav monastery at Sonda. Their customs are the same as those of Aksális. Breaches of social discipline are settled at meetings of adult castemen whose decisions are subject to the sanction of the Teacher. Of late they have begun to teach their boys to read and write Kánarese. They do not take to new pursuits.

*Kásárs.*

**Ka'sa'rs** or **Kanchuga'rs**, numbering 130 of whom 74 are males and 36 females, are thinly scattered over the district. Their family god is Kásárpál whose shrine is in a village of the same name near Panjim in Goa, and their goddess Kálamma. They have come from Goa within the last hundred years. The names of men are, Manjanáth, Krishnashet, Rámchandrashet, Gopálshet, Venkappshet; and of women, Yashoda, Lakshmi, Satyabháma, Rukmini, Párvati, and Gauru. Their surnames are, Kukolikár, Mádgávkár, Kaulekár, and Jucholekár, all from places in Goa. They keep their connection with their Goa relations. They are divided into two branches, Konkán Kásárs and Kánarese Kásárs, who neither eat together nor intermarry. The men are fairish, short, and rather stout, and the women are like the men but fairer. The home speech of those who live on the coast is Konkáni, and of those who live above the Sahyádris Kánarese. They live in one-storied houses with mud walls, thatched roofs, narrow verandas, and front yards. Their staple diet is rice and fish, but they also eat flesh and drink liquor, a few to excess. They are temperate eaters, fond of fish, and not good cooks. The men wear the waistcloth, shouldercloth, and headscarf, and the women dress in the Marátha robe and the short-sleeved open-backed bodice. They are hardworking thrifty and clean, but have a poor name for fair dealing. They make vessels of copper

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*Kásars.*

and brass, and cast articles in brass, copper, and bell-metal. Their hereditary and only calling is brass work. There is no apprenticeship. Boys begin to work between ten and twelve under their father or some other relation. They work to order, seldom selling their wares in the market. Their daily earnings vary from 7d. to 1s. (5-8 *ans.*). Their wares are not in much demand owing to the competition of cheap Poona and Malabár brass work. They get sheets from Bombay at 18s. (Rs. 9) the quarter, and sell them worked into water and cooking vessels, lamps, hinges, plates, and cups the prices representing about £1 10s. (Rs. 15). They rank next to the trading classes. They rise early and work till ten when they take gruel and afterwards rest till dinner at about three. After dinner they again work till eight at night, when they sup. The women do nothing but house work. A family of five spends about 14s. (Rs. 7) a month. They worship the ordinary Bráhmaṇ and village gods and goddesses and keep all local holidays. Their spiritual Teacher is the head of the Smárt monastery at Shringeri in Maisur. They employ Havig Bráhmans to perform their marriage and death ceremonies, and burn their dead. Girls are married before they come of age; widow marriage is forbidden, polygamy is common, and polyandry is unknown. Boys are invested with the sacred thread between ten and twelve. A Havig priest attends, and, after kindling the sacred fire, girds the boy with the sacred thread. Married women sing Kánarese songs and wave lighted lamps round the boy's face. A dinner to the caste ends the ceremony. Their customs from birth to death are the same as those observed by Gudigárs. Social disputes are settled according to the opinion of the majority of the adult castemen. The Kánarese Kásárs have no headmen though those in Goa have hereditary *budvants*. They do not send their boys to school and do not take to new pursuits.

*Badiges.*

**Badiges** or CARPENTERS, from *badige* a mallet from *badi* a stick, numbering about 6560, are found above the Sahyádris chiefly at Terga, Havgi, Mangalvád, and Haliyál in the Haliyál sub-division. They live with other castes both in towns and villages. They talk Kánarese and the shrine of their family goddess is at Shirsangi near Rámdurg in Belgaum. They are said to have come from Parasgad in Belgaum where families of their class are settled. The names in common use among men are, Bassappa, Narsappa, Lakshman, Ráyappa, and Devappa; and among women, Bálavva, Rudravva, Demavva, and Kallavva. They have no surnames, clan names, or subdivisions. They are dark, short, and strongly made, of middle height, and with round features. Their home tongue does not differ from that of the Lingáyats and other residents of the Kánara uplands. Their houses are one-storied, the walls of earth, and the roofs either of straw or tiled. The chief articles of furniture are mats, wooden boxes, metal pots, and lamps. Their common diet is rice and millet, and they eat fish and flesh, but drink no liquor and take no intoxicating drug. They are moderate eaters and poor cooks. Their special dishes are the same as those of Lingáyats. The men wear the waistcloth, the headscarf, and a jacket; and the women the robe hanging like a petticoat and the upper end drawn over the head like a veil. They also wear

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*Bádigés,*

bodices with short sleeves and a back. They are fond of decking their hair with sweet-scented flowers and wear the ordinary gold and silver ornaments. Both men and women are dirty and untidy in their dress. They keep a store of special holiday clothes which like their every-day dress come from the Belgaum and Dhárwár hand-looms. Though dirty in their habits, they are thrifty, hard-working, and orderly. Their hereditary calling is carpentry. The women do not help the men in their work. Some are skilful workers carving beautiful designs in wood. Boys do not bind themselves as apprentices, but begin to learn under their fathers or relations at the age of twelve. A good worker earns 1s. 6d. (12 *ans.*) a day and a poor worker 9d. (6 *ans.*). Their calling is steady and well-paid and some of them own land which they let to tenants. They occasionally borrow to meet the cost of a wedding, but most of them are free from debt. They rank above Maráthás, Kunbis, Bedars, and Kumbhárs, and below the trading classes. They eat nothing but what has been cooked by people of their own caste. They take two meals a day, about noon and about eight; and they spend most of the day at their work. Their slack season is from June to October, and their busy season from November to the end of May. A family of five generally spends about 16s. (Rs. 8) a month; their houses cost £3 to £30 (Rs. 30 - Rs. 300), their furniture £2 to £10 (Rs. 20 - Rs. 100), and they spend £10 to £20 (Rs. 100 - Rs. 200) on their marriages. They are religious: Their family priest or *bhat* is of their own caste; they neither employ Bráhmans to perform their ceremonies nor pay them respect. Their special object of devotion is Kálamma, and they make pilgrimages to Gokarn, Benares, Rámeshvar, Pandharpur, and Tirupati. They keep all local holidays though of the greater gods they worship only Ishvar or Shiva. Their spiritual Teacher called Monappa who is of their own caste lives in celibacy in his monastery at Hubli in Dhárwár and receives tithes. They do not offer blood sacrifices, but are strong believers in soothsaying and spirits. Girls are married between eight and twelve and boys between sixteen and twenty. They burn their dead and mourn them ten days. For ten days after a birth or a death the family is considered unclean. On the eleventh day their family priest purifies them by kindling the sacred fire and giving them the five products of the cow. Widow marriage and polygamy are allowed and practised. On the fifth day after a birth they worship a cocoanut and offer it a dish called *khichdi* made of rice molasses and cocoa-kernel scrapings. This the midwife eats, and ties a girdle of cotton thread round the child's waist. On the twelfth day, after a purifying ceremony, the child is named and cradled and caste people are feasted. When about twelve years old boys are girt with the sacred thread with the help of the family priest. This and their other ceremonies do not differ from those of Vánis and Bráhmans. Their social disputes are enquired into and reported to the spiritual Teacher by committees of adult castemen under the presidency of an hereditary headman called *budvant*. Eating with people of other castes is punished by expulsion. Other offences are punished by fines varying from 8s. to £25 (Rs. 4 - Rs. 250) which are paid to the Teacher. Those who are too poor to pay the fine are

made to sweep the floor of the village temple for a certain number of days. Their boys learn to read and write, but they do not take to new pursuits.

**Suta'rs** or **CARPENTERS**, numbering 3220 of whom 1729 are males and 1491 females, are found in all Kárwár villages. They are included in the Páñchál community and are said to have come from Ratnágiri about a century ago. The names in ordinary use among men are, Hondu, Yesu, Shám̐ba, Goma, Soiru, Jánu, Pundlik, and Bhiku. The word *mest*, a short form of *mestri* or foreman, is added to every name. The women are called Sávitri, Sita, Gopi, Jánki, Yashoda, Dvárki, Venku, and Avdu. They have no surnames. Their family gods are Shám̐ba of Ratnágiri, Bhaváni of Kolháp̐r, and Raulnáth and Máuli of Sántode near Sávantvádi. They are said still to marry with those of their class who have remained in the Konkan. They have no subdivisions. They are of middle size and somewhat dark, short, and slender, but strong. They speak a Konkani which does not differ from the home tongue of the Shenvis. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. Their staple food is rice and fish, but they have no rule against eating flesh or drinking liquor; they are moderate eaters, fond of fish chillies and tamarind, and not good cooks. The men dress like Bávkulē Vánis in a waistcloth, a shouldercloth, and a headscarf. The women wear the robe passing the skirt back between the legs, a bodice, and ornaments of gold and silver. They are hardworking, sober, thrifty, and well-behaved. They are carpenters, building houses and making wooden stools and benches. They do not bind themselves as apprentices but learn under their father or some other relation, beginning work about ten or twelve. Their daily earnings vary according to their skill from 9d. to 1s. 6d. (6.-12 *ans.*). Their work is constant. The women do nothing but house work. In rank and condition they differ little from Lohárs. The men rise early and go to work; they return at eleven, and after bathing in warm water eat rice gruel; they take their dinner at two, go back to work, and returning home at sunset sup at eight. A family of five spends about 16s. (Rs. 8) a month. They worship the ordinary Bráhm̐nic gods and keep the usual holidays. Their family gods are the village gods and goddesses. They have a great dread of evil spirits and ghosts and believe in witchcraft. They employ Karháda and Konkanasth Bráhm̐ns to perform their ceremonies and treat them with great respect. Girls must be married before they are twelve. Widow marriage is not allowed, but polygamy is common. They burn their dead and mourn for ten days. Social disputes are settled at meetings of the castemen. They do not send their boys to school, but are improving in their craft.

**Lohárs** or **A'cha'ris**, that is **BLACKSMITHS**, numbering 834 of whom 428 are males and 406 females, are found all over the district. They take their name from the Sanskrit *loh* iron. Like the Sonárs they are called Páñcháls, a word derived by some from Páñchál the old name of Upper India, but by themselves said to come from Panchánan or five mouths in reference to the five mouths of the architect of the universe. The ordinary names of men are, Kushta, Sukdo,

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###### *Sutárs.*

###### *Lohárs.*

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*Lohárs.*

Porgo, Piso, Irappa, Annappa, Manjappa, Vithal, Kut, Boman, Soman, Subráya, Ráma, and Birappa; and of women, Jánki, Rukmini, Yashoda, Cholái, Subbu, Nágu, Báiju, Venku, and Lakshmi. They take *mest* or foreman, Lohár, A'chári, or Badige after their names. They have such family stocks as Agnes and Manu, and only persons of different stocks intermarry. Their family gods are Kálamma of Ankola and Somnáth of Tirgan in Goa. There are two divisions, Konkani Acháris and Kannad Acháris, who neither eat together nor intermarry. They are of middle height, dark, and strongly made. The home speech of those who live on the coast is Konkani, and of those who live above the Sahyádris is Kánarese. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. On one side of their dwelling they have their working sheds with a furnace, a pair of bellows, and an anvil. Their furniture includes low stools, straw mats, brass lamps, and copper vessels. Their common food is rice and fish, but they sometimes eat flesh and drink liquor. They are moderate eaters but bad cooks. Fish is their chief dainty. Indoors the men wear the loincloth, and out of doors the shouldercloth, waistcloth, and headscarf. Among Konkani Lohárs the women pass the skirt of the robe back between the feet, draw one end over the upper part of the body, and wear a bodice with a back and short sleeves. Among Kannad Lohárs the women wear the robe like a petticoat drawing one end over the upper part of the body. They also wear a bodice with a back and short sleeves. Some of them are very skilful in making knives, muskets, brass lamps, and locks. Their chief work is making and mending field tools for which the villagers pay them a yearly grain allowance. They also work in wood making furniture and building houses. When they work in wood they are called Acháris or Badiges, that is carpenters. Before hook-swinging was forbidden it was the office of the Lohár to work the iron hook into the muscles of the devotee's back. They do not bind themselves as apprentices, but begin work between ten and twelve under their father or some other relation. Most of them are hereditary iron-smiths and carpenters. Their work is constant as they are always employed by husbandmen to make tools and by others to make nails and other iron articles used in house building. They seldom work as day labourers, but prepare articles to order and take contracts for building houses. Their daily earnings vary from 9d. to 1s. 6d. (6-12 *ans.*). They are well paid, but their custom of spending more money than they can afford on their children's marriages keeps them encumbered with debt. They rank next to traders. They rise early and after working till ten take gruel and rest till two when they dine and work till sunset. The women mind the house. A family of five spends about 14s. (Rs. 7) a month. They worship all Bráhmaṇ and village gods and keep all local holidays. They are religious and have faith in soothsaying, witchcraft, and evil spirits. Their spiritual Teacher is a monk of their own caste who has four monasteries, at Mádgaon in Goa, at Májáli and Chitákula in Kárwár, and at Ankola. He generally lives in these monasteries when on visitation tours except at Chitákula where the monastery is ruined and the Teacher is entertained in

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*Loháre,*

the houses of well-to-do Ácháris. The Teacher has generally a disciple with him whom he appoints to succeed him after his death. If he has no disciple and if he fails to name a successor, the people of the caste choose one of their number and have him formally initiated by some *sanyási* or ascetic. Boys are girt with the sacred thread by a Joishi Bráhmaṇ when they are about twelve years old but without the regular *upanayan* ceremony.<sup>1</sup> They marry their girls before twelve. The heads of widows are shaved and their marriage is forbidden. They bury their dead and mourn ten days. With the help of some of the castemen, their spiritual Teacher settles social disputes when he passes on tour through the district and receives contributions from the people. They neither send their boys to school nor take to new pursuits.

*Gudigars.*

**Gudiga'rs** or CARVERS, numbering 380 of whom 190 are males and 190 females, are found in small numbers in Sirsi, Siddápúr, Honávar, and Kumta. They also call themselves Chitárs which is the name given by Manu to artisans. They take the word *shetti* after their name. They came to Kánara from Goa after the establishment of Portuguese rule. Their family gods are, Nágesh, Raulnáth, Lakshmi-Náráyan, Mhálsa, Shántádurga, Káveri, and Kámákshi, whose shrines are in Goa. They claim to be Kshatriyas, and to belong to the Kashyap, Kaundanya, Vasishtha, Gautama, and Bháradváj stocks; but the Bráhmaṇs reject their claim and consider them Shudrás. Their surnames are place names, Kukolkár, Ánklekár, Honávarkár, Kumtekár, Bilgikár, Siddápurkár, and Sondekár, all except Kukolkár from villages in Kánara. The names in common use among men are, Manjappa, Monappa, Subbanna, Durgayya, Venkappa, Devappa, Raulayya, Krishna, Náráyan, Sántayya, Gurappa, Hanmant, Venkatraman, Ganpati, Vishnu, and Subráya; and among women Gauramma, Gangamma, Iramma, Pomma, Nágamma, Vénku, Káveri, Sánteri, Honnamma, and Chinnamma. They eat and marry with those of their class who remained in Goa. They are fair, middle-sized, and most of them weak. Their home speech is Kánarese, and those who live along the coast also speak Konkani. They live in one or two storied houses with mud or stone walls and tiled and thatched roofs with wide verandas where they sit and work. Their common food is rice and fish, but they eat flesh and drink liquor when they offer blood sacrifices to *shaktis* or when they can afford to buy them. They are moderate eaters but hard drinkers. They are extremely fond of fish and of hot and sour dishes. The men wear the waistcloth, shouldercloth, and headscarf; and the women the robe, passing the skirt back between the feet, with a short-sleeved and backed bodice. The up-country women do not pass the end of the robe between the feet. The men, though skilful, are unsteady, thriftless, untruthful, lazy, and inattentive to their work. They carve sandalwood, ivory, and ebony with great skill. They also work on the lathe in wood, making beautiful lacquered articles, the pith crowns worn by bridegrooms, and the pith flowers

<sup>1</sup> In Goa they have priests of their own caste who officiate at all their ceremonies. In Kánara they have no priests of their own caste.

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## CRAFTSMEN.

*Gudigárs.*

and crests which are much used by the lower classes of Hindus during the *Shimga* holidays in March-April. They do not make wedding coronets for dancing-girls, as dancing-girls refuse to dance in their houses. The *Gudigárs* work the lathe with a bow strung with raw deer hide, not like most carpenters with the help of a second workman. The women help the men especially in making articles of pith. They prepare work-boxes costing from £3 to £50 (Rs. 30 - Rs. 500), cabinets from £15 to £100 (Rs. 150 - Rs. 1000), work-tables from £20 to £60 (Rs. 200 - Rs. 600), watch-stands from 4s. to £15 (Rs. 2 - Rs. 150), glove-boxes from £1 to £5 (Rs. 10 - Rs. 50), jewelry-boxes from £3 10s. to £20 (Rs. 35 - Rs. 200), writing boxes from £3 10s. to £25 (Rs. 35 - Rs. 250), pen-holders from £1 10s. to £3 (Rs. 15 - Rs. 30), pen-stands from 2s. to £1 (Rs. 1 - Rs. 10), card-cases from 7s. to £2 (Rs. 3½ - Rs. 20), chess-boards from £5 to £100 (Rs. 50 - Rs. 1000), paper-weights from 6s. to £2 (Rs. 3 - Rs. 20), paper-cutters from 1s. to 12s. (8 *ans.* - Rs. 6), needle-cases from 2s. to 10s. (Rs. 1 - Rs. 5), card-boxes from £3 10s. to £20 (Rs. 35 - Rs. 200), and handkerchief-boxes from £1 10s. to £5 (Rs. 15 - Rs. 50). An article worth £8 takes about three months' labour and the cost of the sandalwood is about £1 (Rs. 10) the *man* or quarter. They generally work to order, seldom offering articles for sale except such as have been condemned by the people who ordered them. Their chief calling is engraving and painting. They paint boards for various purposes and do all sorts of turning work. They were once well-to-do, and owned land, but inattention to work and improvident habits have greatly injured them. They rank next to traders, but do not eat food cooked by any one except a *Havig Bráhma*n. They work from early morning to ten, then take gruel for breakfast, and after dining about one go on working till sunset. The women, besides house work, help the men in making articles of pith and in painting. A family of five spends about 14s. (Rs. 7) a month. Their spiritual Teacher is the *Smárt* head of the Shringeri monastery in Maisur. They worship all local gods. Their family priests are *Havig Bráhma*ns whom they treat with great respect. They make pilgrimages to Tirupati, Dharmasthal, Gokarn, and Rámeshvar. They marry their girls between nine and eleven, and gird their boys with the sacred thread before marriage. The bridegroom wears a pith crown prepared by one of their own caste. He pays 10s. (Rs. 5) for the crown, the amount being distributed among the castemen. Other sums of 8s. to 12s. (Rs. 4 - Rs. 6) are also paid to the caste by the bride and bridegroom. On the sixth day after a birth they perform the *satti* ceremony, and name and cradle the child and worship *jaladevata* or the goddess of water on the twelfth. They observe the ordinary puberty and pregnancy ceremonies. The heads of widows are not shaved, but they are not allowed to marry. Their other ceremonies do not differ from those of *Vánis*. Two ranks among them hold a specially high position, *gaudas* or district-heads, and *budvants* or village-heads. The *budvants* preside over all caste meetings, and there is generally an appeal or reference to the *gauda*. They teach their children to read and write *Kánarese*.

*Jingárs.*

*Jingárs*, numbering 30 of whom 16 are males and 14 females,

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## CRAFTSMEN.

*Jingárs.*

are found in the Sirsi sub-division and in the town of Honávar. The word is generally taken to mean saddle-maker from the Persian *jín* a saddle; their Hindu name is said to be Chitrakar or painter.<sup>1</sup> The names in common use among men are, Lakshman, Krishna, Manjappa, Keshvappa, Mallappa, Kallappa, Nilappa, Lingappa, Chokkappa, and Mailárapa; and among women, Devamma, Párvati, Nilamma, Ningamma, Venkamma, and Manjamma. Their surnames are Kaligránt, Mápalkar, and Potlakár. Their family god is Mailárlinga, whose shrine is at Harpanhalli in Bellári. Their home tongue is Kánarose and their parent stock is found in Maisur whence they are said to have come and with whom they still eat and intermarry. They are divided into Jingárs and Chitárs or painters, who neither eat together nor intermarry. They are short, wheat-coloured, and well-made, with round unnoticeable faces. Their Kánarose does not differ from that of other local Kánarose-speaking classes above the Sahyádris. They live in lines of one-storied houses with mud walls and thatched roofs. Their staple diet is rice, split pulse, and fish, and they eat flesh and drink liquor. They are not good cooks, but are moderate eaters, their special dishes being *páisa*, *vadás*, *chakli*, and wheat-bread stuffed with boiled pulse mixed with molasses. The women wear the skirt of the robe passed back between the feet and the upper end drawn over the head like a veil, and a bodice with short sleeves and a back. Their gold and silver ornaments are like those worn by other classes above the Sahyádris. The men's dress is a waistcloth, a shouldercloth, and a headscarf, with gold ear and finger rings, and silver girdles. Both men and women wear Dhárwár and Belgaum cloth and have a store of rich clothes for holiday use. Their hereditary calling is said to be saddle-making, but they work in wood and deal in gram, pulse, spices, fruit, and groceries. The women do not help the men in their work. Boys begin to learn between twelve and sixteen; they have no system of apprenticeship. An ordinary workman earns 6d. to 9d. (4-6 *ans.*) a day, and a skilled workman 9d. to 1s. (6-8 *ans.*). Their calling as carpenters has of late suffered by the competition of Gudigárs and other workers in wood who surpass them in skill. Many of them have been forced to borrow and are badly off. They rank with Gudigárs and other artisans. The men work during most of the day taking two meals, one between ten and eleven, the other between seven and eight; the women mind the house. They are busy during the fair season, but have little to do during the rains. A family of five spends about 14s. (Rs. 7) a month. Their house varies in value from £5 to £50 (Rs. 50 - Rs. 500), their furniture is worth about £5 (Rs. 50), and their weddings cost £10 to £50 (Rs. 100 - Rs. 500). They are a religious people. Their family priests are Havig, Konkanasth, Deshasth, or Karháda Bráhmans to whom they pay great respect. They worship all local gods and keep all holidays, their special deities being Venkatramana and Mailárlinga, and they go on pilgrimage to Harpanhalli, Tirupati, and Gokarn. Their spiritual Teacher is the head of the Smárt monastery

<sup>1</sup> Buchanan's Mysor, I. 254. They are also called Muchis or leather workers and Bannagaras or decorators. Rice's Mysor, I. 323, 334.

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## CRAFTSMEN.

*Jingárs.*

at Shringeri in west Maisur. They believe in soothsaying, witchcraft, and spirits, and offer animal sacrifices to the village gods. They employ Bráhmans to perform their marriage and death ceremonies. Girls are married between seven and twelve, and boys between fourteen and sixteen. The dead are burnt and mourned ten days, and a family is considered impure for ten days after a birth or a death. On the eleventh the family priest purifies them by giving them the five products of the cow. They teach their boys to read and write Kánarese.

*Shimpis.*

**Shimpis** or TAILORS, numbering 628 of whom 348 are males and 280 females, are found above the Sahyádris in Sirsi, Yellápur, and Haliyál. They are said to have come in search of work from the Bombay Karnátak districts about the beginning of the present century. Their surnames are, Shendgi, Achalkar, Mohinderkar, Phople, Súláke, Lokhande, Ransinkar, Tirmule, and Karmuse. Persons bearing the same surnames do not intermarry. Their family god and goddess are Vithoba of Pandharpur and Yelamma of Saundatti in Dhárwár. There are two subdivisions, Rangáris and Shimpis proper. The Rangári Shimpis are dyers, while the Shimpis proper do needlework. They eat with each other but do not intermarry which is the only distinction between the two subdivisions. They are of middle size, dark complexion, weak, and flabby, with regular features, high noses, and round faces. Their home speech is Maráthi and with others a rough Kánarese. They live in one-storied houses with mud walls, thatched roofs, and front verandas. Their every-day food is rice and pulse, but they eat flesh and fish and drink liquor. They are moderate eaters and good cooks. The men wear the waistcloth, the shouldercloth or a long coat called *angi*, and the headscarf; and the women the robe, letting the skirt fall like a petticoat from the waist and throwing the upper end over the head like a veil. They also wear a bodice with a back and short sleeves. They are hard-working, sober, thrifty, and well-behaved. They are tailors and retail cloth-sellers and are notorious for filching pieces of the cloth. They are fairly well-to-do, ranking next to traders and differing little from them in their daily life. A family of five spends about 14s. (Rs. 7) a month. They worship the ordinary Bráhmanic gods and keep local holidays. Their family god is Vithoba. They employ Havig, Karháda, or Konkanasth Bráhmans to perform their marriage, puberty and death ceremonies, and show them much respect. Their favourite places of pilgrimage are Pandharpur and Gokarn, and their spiritual Teacher is the Smárt head of the monastery at Shringeri in west Maisur. They marry their girls before they come of age. They burn their dead and allow widow marriage and polygamy. On the sixth day after birth the *satti* ceremony is performed and on the twelfth day the child is named and cradled. They do not wear the sacred thread. At the end of the first year the child's ears are pierced, and, if he is a boy, his hair is closely cut with scissors. A boy before he is twelve years old is initiated by having certain texts whispered in his ear by a Teacher or *guru*. After the religious part of the ceremony is over a dinner is given. Boys marry between twelve and eighteen and girls before they are twelve. On the day before a marriage the deities are propitiated and a dinner

is given. On the wedding day the boy and girl are bathed and turmeric is rubbed on both of them and the guests are presented with sugar and betel leaf. The wedding coronet or *bhasing* is put on and *kankandár*, *dháre*, and *árte* or lamp-waving ceremonies are performed and dinner given to the caste people. The wedding ceremony lasts four days at a cost of £10 to £20 (Rs. 100 - Rs. 200). The expenses of a puberty ceremony vary from £1 to £1 10s. (Rs. 10 - Rs. 15). The dead are burnt. The fire is carried by a married son of the deceased, or if he has no married son by a married nephew or other near relation. On the eleventh day a dinner is served to relations and food and money are given to Bráhmán priests or *bhats*. On the anniversary another dinner is given to relations. Death and memorial ceremonies cost £3 to £5 (Rs. 30 - Rs. 50). Their social disputes are settled at meetings of castemen under the presidency of a headman or *budvant*. Few can read or write, but some send their children to school. A few are prosperous cloth-dealers.

**Kannad Kumbárs** or Kánarese-speaking POTTERS, numbering about 1500, are found in small numbers throughout the district. The Kumbár or potter, probably from *kumbh* a water-pot, is paid by an allowance of grain known as the *kumbár geni* or potter's due. Before the arrival of Bráhmans pot-makers seem to have held a position as a religious or priestly class. They still officiate in the temples of local deities and are employed to perform funeral rites which are called *kumbár-kriya* or potter's rites. These resemble the funeral rites of the Komárpaiks except that the Joishi's place is taken by a potter or Kumbár. They make pots and figures representing rural gods, among which Vágro has the form of a tiger and *ammás* or mothers are heaps of pots. The names of men are Sántappa, Nágappa, Manjappa, Birappa, Lakshman, Ganpayya, Devayya, Tamanna; and of women, Demavva, Sántu, Biramma, Nágamma, Timmi, and Venku. Their family goddesses are Márka Devate of Haldipur near Kumta and Durgádevi of Kumta. They probably came from the Bombay Karnáta. The men are of middle size, some tall and some short, wheat-coloured, and disposed to stoutness, and strongly made; the women are like the men but somewhat fairer. Their home speech is Kánarese. They live in one-storied houses with mud walls, thatched roofs, and courtyards, on one side of which stands their working-shed with the potter's wheel. Their ordinary diet is rice, fish, and *rági*, and they do not drink liquor. They eat fowls, sheep, and forest and feathered game on the last day of *Dasra* in September-October, on the *bhánd* or car festival in April-May, and on other occasions when they can afford it. They are moderate eaters but poor cooks. In dress they resemble Konkan Kumbárs. The women wear the robe without drawing the lower end back between the feet. Both men and women wear the silver and gold ornaments ordinarily worn by the lower classes. They are thriftless, and not well-behaved. Most are servants of the village deities, the origin of their office being apparently the fact that they make clay figures and earthen pots, a primitive form of shrine. A Kumbár man and woman working together earn about 9d. (6 ans.) a day. Kumbárs who act as

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CRAFTSMEN,  
*Shimpis*.

*Kannad Kumbárs.*

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## CRAFTSMEN.

*Kannad Kumbárs.*

temple servants are called Gungás. They bear the pot or *kalash* worshipped during the *bhánd* or car festival which is a small copper or silver vessel called *gindi* like an English jug. This jug or *gindi* is filled with water and on its mouth mango sprays and an unhusked cocoanut are laid. Near the neck of the *gindi* on one side are engraved gold rays like the nimbus in Roman Catholic pictures. The *gindi* thus adorned is called *kalash*, and is placed on a low wooden stool and worshipped with offerings of flowers, fruit, burning incense, and camphor. Besides acting as temple priests, they perform death ceremonies called *Kumbár-kriya* for all Shudrás except the depressed classes. They serve as mediums between the gods and all classes of Hindus and also act as soothsayers. During the rains the men till and the women cook and help the men in the fields and in making pots. They are badly off as most of them have alienated the lands which they held as temple-servants. They rank next to the trading classes. Both men and women make earthen vessels and children of seven and over help their parents. A family of five spends about 16s. (Rs. 8) a month. They worship the ordinary Bráhmānic gods, but the objects of their particular devotion are the local deities known as *ammas* or mothers and *jatga* or *jattig* a wrestler. They employ Havig Bráhmans to perform their marriage, puberty, and death ceremonies, and pay them great respect. They marry their girls between nine and twelve and their boys between fifteen and eighteen, and either burn or bury their dead, allowing polygamy and widow marriage, but seldom practising them. The ceremonies attending birth, marriage, and death do not differ from those of the Náders. Social disputes are settled at meetings of castemen under the presidency of an hereditary headman or *budvant*. Their spiritual Teacher is the Smárt head of the Shringeri monastery in west Maisur to whom they pay tithes through his representative who lives at Gokarn. They do not know how to read and write and do not send their boys to school or take to new pursuits.

*Konkan Kumbárs.*

**Konkan Kumbárs** or Konkani-speaking POTTERS, numbering about 600, are found in small numbers in Kárwár and Yellápur. They appear to have come from Usgaon in Goa. Like the Kánarese Kumbárs they seem to have been local priests before the Bráhmāns came to Kánara, and they still officiate in some of the temples of the local deities. At Asnoti in Kárwár there is a temple dedicated to Rámnáth, and another to Kattinbira, where none but a Konkan Kumbár can act as ministrant. They have the privilege of making pots and earthen figures of rural gods which they pile in heaps in the temples or *gudis* and among evergreen shrubs on the verge of forests. The names in common use among men are, Kushta, Shiva, Támbdo, Govinda, Báiso, Pávto, and Sagun; and among women Sávitri, Jánki, Ubge, Bhime, Yashode, and Rukmin. They have no surnames. They still eat and marry with those of their caste who have remained in Goa. They are middle-sized and slender. Their home speech is Konkani, and their houses do not differ from those of Kánarese Kumbárs. Their every-day food is rice, *rági*, and fish, and they eat animal food but do not drink liquor or use any intoxicating drug. They are moderate eaters but

not good cooks. The men wear the loincloth, the shouldercloth, and the headscarf; and the women in Marátha fashion draw the skirt of the robe back between the feet. They are hardworking, thrifty, and well-behaved. They make earthen pots and tiles, the price of a pot varying from  $\frac{1}{4}d.$  to 1s. ( $\frac{1}{2}$  - 8 *ans.*), tiles selling at 5s. to 7s. (Rs.  $2\frac{1}{2}$  - Rs.  $3\frac{1}{2}$ ) the thousand. The men are helped by the women. None of their work requires special skill. They take clay from fields for which they pay the owner about 2s. for a hundred tons, besides filling and levelling the ground where they have dug. They fire their pots and bricks by stacking them between thick layers of dry branches. They also turn roof tiles, earning 6d. (4 *ans.*) a day, and act as husbandmen raising crops of rice during the rainy season. The women, besides house work, help the men in the field and in making and selling pots. Though their calling is not well paid they are fairly off. Their social position and their daily life do not differ from those of the Kánarese Kumbárs. A family of five spends about 14s. (Rs. 7) a month. They worship the village gods and have strong faith in soothsaying and witchcraft. They employ Karháda and Joishi Bráhmans to perform their ceremonies and treat them with great respect. They have a household god called Puris of whom a brass figure is kept in most houses. Their spiritual Teacher is the *jagadguru* or world-teacher of Shringeri in west Maisur to whom they pay 6d. to 1s. (4-8 *ans.*) a year through a representative or *párupatyagár*. Their girls are married between eight and twelve and their boys between fourteen and twenty. Widow marriage is not allowed, but polygamy is common. Their ceremonies at birth, puberty, marriage, and death resemble those of the Konknás. They burn their dead. Their hereditary headman helped by the castemen settles social disputes. None of them read or write and they do not send their boys to school or take to new pursuits. They are an ignorant people.

**Linga'yat Kumba'rs**, or LINGÁYAT POTTERS, numbering about 500, are found above the Sahyádris. They are said to have come to Kánara about the same time as the Banjigs. They are short, stalwart, and muscular. They speak Kánarese and live in one-storied houses with mud walls and tiled or thatched roofs, and their furniture includes low wooden stools, palm-leaf mats, brass lamps, and copper pots. Their every-day food is rice, pulse, and millet. They do not eat animal food or drink liquor. They are moderate eaters and good cooks. The men wear the waistcloth, shouldercloth, and headscarf; and the women a bodice with a back and short sleeves, and the robe whose skirt hangs like a petticoat and whose upper end is drawn over the shoulders and breast. They wear gold and silver ornaments in their noses and ears, and round their necks, wrists, and toes. They are hardworking, thrifty, sober, and honest. Like Konkani and Kannad Kumbárs they work in clay using the potter's wheel. They are well off. They rank next to Banjigs and Mallavs who do not take food cooked by them. Both men and women work from morning to sunset and children begin to help their parents after they are about eight years old. A family of five spends about 14s. (Rs. 7) a month. They wear the *ling* in a silver box folded in a handkerchief, and worship Shiv, Párvati, and Basava the

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## CRAFTSMEN.

## Konkan Kumbárs.

## Lingáyat Kumbárs.

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## CRAFTSMEN.

*Lingáyat Kumbárs.*

founder of their sect in the form of Shiv's bull or *nandi*. They do not differ in any particular from the Banjigs. The Lingáyat *ayya* is their family priest and they bow to Bráhmánic gods when they pass their temples, though they neither worship nor visit them. They believe in soothsaying and sorcery, using trinkets containing charms written on slips of paper by Ghádi, Komárpaik, Marátha, and Namburi charmers and soothsayers to cure sickness or avoid evil. They hold the usual Lingáyat beliefs, that a true believer has no need of sacrifices, that a birth or a death cannot make him impure, and that girls need not be married before they come of age. Their weddings and other ceremonies are performed by Lingáyat *ayyas* whom they treat with much respect. They keep all Lingáyat holidays and make pilgrimages to Gokarn, Ulvi, and Benares. Their social institutions and their rules regarding caste offences are the same as those among the Banjigs. They do not send their boys to school or take to new pursuits.

*Bogárs.*

**Bogárs** or BANGLE-SELLERS, returned at about fifteen, are found in small numbers in Kárwár and Ankola. They are said to have come from Goa within the last fifty years and to be a branch of the Jain Bogárs now found above the Sahyádris with whom they have no intercourse. They add *shet* to their names. The names in common use among men are, Gopál, Ganu, Ládu, Jirgo, Rághoba, and Lakshman; and among women, Lakshmi, Gopi, Subadri, Shevantu, Báije, and Báyu. Their family goddess is Kálamma of Sávantvádi. They neither eat nor intermarry with other bangle-makers. They are middle-sized, spare, and wheat-coloured. Their home speech is Konkani with a large mixture of Maráthi and Portuguese words. They live in one-storied houses with mud walls, thatched roofs, narrow verandas, and front yards. Their every-day food is rice and fish, and they eat flesh and drink liquor. They are moderate eaters, fond of tamarind and chillies, but not good cooks. The men wear the loincloth, the shouldercloth, and the headscarf. They may be known by the strings of bangles they carry slung over their shoulders. The women wear the robe passing the skirt between the feet, and the short-sleeved and backed bodice. They are hard-working, thrifty, mild, and orderly. They make and bring glass bangles from Goa and have much skill in putting them on, which is a difficult operation, as the women pride themselves in wearing bangles of the smallest possible size. They do not take to new pursuits, and owing to the importation of cheaper and finer English and Chinese bangles, their present state is somewhat depressed. They rank with Lohárs and Gudigárs. The men go out to hawk their bangles and the women do house work during the greater part of the day. Their daily life does not much differ from that of the Telugu Banjigs. A family of five spends about 12s. (Rs. 6) a month. They employ Karháda or Konkanasth Bráhmans to perform their marriage, puberty, and death ceremonies. Their family god is Nirankár whose shrine is in Goa, and they are worshippers of *shaktis* and of the ordinary local gods. They listen to soothsayers and employ sorcerers and keep all local holidays. They wear the sacred thread and acknowledge as their spiritual Teacher, the Smárt head of the Shringeri monastery in west Maisur.

Girls are married between nine and twelve and boys between fourteen and eighteen. Widow marriage is not allowed but polygamy is common. The dead are buried. Their other customs and ceremonies do not differ from those of the Lohárs. Their social disputes are settled at meetings of the men of the caste under a headman or *budvant*. They do not know how to read or write and do not send their boys to school.

**Gaundis** or **MASONS**, about ninety, are found in the Haliyál sub-division. They live with other castes both in towns and villages. They are said to have come from Belgaum about ten years ago in search of work, and they still eat and marry with the Gaundis of Kittur in Belgaum. Their home tongue is Kánarese. Their family deities are Yellamma and Nandyál Basaveshvar, whose shrines are in the Parasgad sub-division of Belgaum. The names in common use among men are, Rámappa, Kenchappa Dullappa, Mhálappa, and Chennappa; and among women, Shívnanjavva, Yellavva, Mallavva, and Kallavva. They have no subdivisions. They are dark, muscular, round-featured, and middle-sized. Their Kánarese does not differ from the local dialect. Their houses are one-storied with mud walls and tiled roofs, and their chief goods and chattels are palm-leaf mats, copper and earthenware vessels, low wooden stools, and brass lamps. Their staple diet is rice, millet, and split pulse, and they eat fish and flesh and drink liquor. They are moderate eaters but bad cooks. Their special dishes are *holige* and a sweet gruel called *paramánn* which differs from *páisa* only in being made of cow's milk instead of cocoanut milk. They take two meals every day at noon and at eight. The men wear either a narrow waistcloth or breeches, a shouldercloth, and a headscarf; the women wear the robe hanging like a petticoat, and the upper end drawn over the head like a veil; the bodice has short sleeves and a back. They wear gold and silver ornaments like those worn by Lingáyats, but they show little taste in their dress which is dirty and untidy. They buy their clothes from local shopkeepers who get them from the hand-loom weavers of Dhárwár and Belgaum. Though neither clean nor tidy, they are hardworking, thrifty, hospitable, and well-behaved. Their hereditary calling is stone-cutting. They build stone walls, plaster houses, and roughen grind-stones. The women mind the house and neither they nor boys under sixteen help the men in their work. A good mason earns 9d. to 1s. 6d. (6-12 *ans.*) a day. Their calling is steady and they are fairly off, being able to raise loans on personal security, which, as a rule, they are careful to pay. They rank next to Maráthás and Lingáyats. Men work from six to twelve and from two to six, and women and children remain at home minding the house. They are busy during the fair weather but have little to do during the rains. A family of five spends about 16s. (Rs. 8) a month. Their houses are worth £5 to £20 (Rs. 50 - Rs. 200), their furniture £1 to £5 (Rs. 10 - Rs. 50), and a marriage costs them about £10 (Rs. 100). Their chief gods are Shiv, Basaveshvar, and Yellamma, and their family priests and spiritual guides are Lingáyats. The spiritual Teacher is the head of the Kalmath monastery at Kittur in Belgaum. They venerate Bráhmans and Bráhman gods and their special holidays are *Holi* in

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*Gaundis,*

## Chapter III.

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## CRAFTSMEN.

*Gaundis.*

March-April, *Ganesh-chaturthi* in August-September, *Dasra* in September-October, and *Dipávali* in October-November. The Teacher, who is of their own caste and a married man, lives on funds subscribed by his followers. He wears the *ling* though he calls himself a Gaundi not a Lingáyat. He is invited by them on all grand occasions, feasted, and given 1s. to 2s. (8 *ans.* - Re. 1). He officiates at marriages, and lays his feet on the head of the dead for which he is paid 1s. (8 *ans.*). In his absence the ceremonies are performed by any Lingáyat priest. The Teacher is succeeded on his death by his son or next-of-kin. If he has no near relation the community chooses some one to fill his place. They do not offer blood sacrifices but have faith in soothsaying. They make pilgrimages to the shrine of their family god in Belgaum. On the sixth day after the birth of a child they feed their caste people and give them each 1s. (8 *ans.*) if the child is a girl and 2s. (Re. 1) if he is a boy. This is spent in buying liquor which the men drink. On the thirteenth day the community is again feasted, and the child is named and cradled. They burn their dead without mourning. Child marriage is allowed and practised. If a girl comes of age before she is married she has to undergo a purifying ceremony which costs abouts £5 (Rs. 50). Widow marriage and polygamy are allowed and practised; polyandry is unknown. When, as often happens, an infant is married a few months after birth, the marriage coronet is tied to the cradle instead of being placed on the child's brow. Their hereditary headman or *budvant* settles social disputes with the help of a council of adult castemen. Offenders against caste rules are punished with fine or expulsion according to the gravity of the offence. The offender dines the community when his case is disposed of. Boys go to school till they are twelve.

*Kallukutigs.*

**Kallukutigs**, a class of wandering stone-masons not shown separately in the census, number about a hundred. They are found in small numbers in Gokarn, Sirsi, Siddápur, and other parts of the district. Their name comes from the two Kánarese words *kallu* stone and *kuttu* to cut. They are said to have come from the Bombay Karnatak and Maisur. Their own tradition traces their descent from the World-builder *Vishva-karma*. They are considered one of the Pancháls, a word which is supposed to mean the five classes of artisans. The men's names are, Nágya, Shetta, Yella, Timma, Sidda, Bassyá, and Ráma; and the women's, Devi, Nági, and Timmakka. Their family god is Hanumanta who has many shrines in the district. They eat and marry with the Kallukutigs or stone-cutters of the Bombay Karnatak. Both men and women are dark, middle-sized, and strong. They talk both Maráthi and Kánarese. They have seldom houses or huts, generally putting up in rest-houses. Their staple diet is rice, millet, fish, and vegetables. They eat the flesh of fowls and mutton and drink liquor. The men wear the loincloth, a narrow waistcloth without passing the skirt between the feet, a headscarf, a shouldercloth, and a blanket. The women wear the robe hanging like a petticoat and a bodice with short sleeves and a back. Besides the lucky necklace and glass bracelets they wear gold and silver earrings, necklaces, and wristlets. They are hardworking, orderly, and well-behaved, but thriftless